Mr. Nyland: For those who haven't seen this instrument, you understand why? So don't be intimidated by it. Now what will talk about tonight? Is there anything that you might say, that is left over from last week? Or certain things that we talked about last week that you would explain a little bit more on or elucidate for yourself, or that you want to report on it, or something that you didn't understand; that we talked about certain things that were a little unclear that we may clarify it? Or are there other ideas or concepts that you would want to talk about? What is it? You remember last week I suggested that you bring certain things of this up, that you bring experiences. Yes, yes, go ahead.

Question Number One: Same man who asked the first question the week before.

I would like to say something about the experiment you gave me last week. I found that the results of this weren't quite what I expected. When I tried purposely to put myself in a position where my, where the tone of my voice would be argumentative, and then to change it in the midst of this conversation, I found that I was only able to really do this with any, keeping any degree of attention for a very few times. But even when I tried it, when I thought I was more awake, I found that I went from one of my usual voices to another of my usual voices instead of what I had presupposed would be the result of my waking up by stopping. But that didn't happen. Even when I thought that I was more awake, I could hear this voice that I wanted to change also being familiar. I

wanted to know about that and also I wanted to know if you would say something more about something that had helped me last week. You said that I might be able to stop this intellectualization of work by asking myself in a certain way what time I found myself. It's helped a tremendous amount for me because when I can, it does make me stop and think of now. But I have a whole past history of hearing something profound like this and something that helps me, and then it too grows too familiar and dissipates.

Mr. Nyland: You know, It is like everything else; if you keep on being associated with certain things, it wears off and it loses the value, and you become too faimiliar with it. And then it is difficult to give it a new kind of a tone and a new kind of an attitude, a new impetus. Therefore, whenever I do a particular task, it doesn't mean that I can continue with the task for any length of time. Unless I introduce again new notes into a task, that task will also wear off and it will lose its value. And very often a task should not be done longer than one of two weeks, and then something else should happen, either another task or stop the task or attack it from a different side. So when I say about the voice, it only has a certain value for a certain length of time.

And quite naturally that when I start even to stop for a moment and then try to introduce another kind of a voice, I will have to select out of the voices that I have available. Because I don't know as yet how to change voices if I have never really done any particular practical work on it. So it is already a different thing when I introduce a voice that doesn't belong to my ordinary habitual behavior. And for the time being it is quite right. It does not mean that it is such an effort that I will wake up because of it. You see, because if I use a voice that is also familiar to

me, it does not create any particular friction. It's only a little bit awkward. But it does not help me to get really against the grain of behaving in a different way, and because of that, that it will be called to my attention that I ought to do something about it. Because I will not remember that it is connected with the wish to wake up.

And really the fundamental problem in work is that I have to have in mind all the time what is important, which is this question of sleep and being awake. And I have to understand very well that I am asleep, and on that particular basis I really have not enough material or data that I can convincingly tell myself, "I am asleep." And the trouble is that when I start thinking about sleep or awake, that when I make the statement, "I am asleep," it is not true. Because I can only say that I am asleep when I know what it is to be awake. I only will say that I am in a sleeping state when I also know what it is in a waking state. And, therefore, as soon as I make a statement, "I am asleep," it cannot be entirely true because in my sleep I wouldn't say, "I am asleep," I wouldn't know any better.

So I start there on the periphery of something as if I could be awake by saying to myself that I am asleep. Now of course when I say, "I am asleep," I am in realityasleep, because even if I make a statement that I am awake, when I make that statement I already am asleep. I don't know if you understand that? Because you see in work there are three things that have to be fulfilled. Those are requirements. In the first place I try to see myself as I am; I try, call it observing. I try to see myself, that is I try to get a picture of myself as I behave. Whatever that behavior is, it doesn't matter; I want to wake up to the fact that I see myself,

that is that what I am. It is as if something of me also exists which now becomes aware of the existence of the other part of myself. I call it simply observation for lack of a better word. But it implies that what takes place is a relationship between the observer and observee and a relationship between the two. So in that simple fact of trying to see myself, that is to become aware of the existence of myself, three things are involved.

The second requirement for work is, I have to be regarding myself impartial. It is an emotional quality. It is something that what Isee I don't want to like or dislike, I don't want to criticize it, I don't want to classify it in any way; I only want to make a statement of the existence as such. And I don't want to have a feeling, I don't want to change it, I want to accept myself as I am without any further wish being involved in it, and then I say. "I do not want to be identified with that what I see." That is, I then try to become impattial to myself, It's a very difficult thing because I all the time am partial to what I am. And when I try now to introduce an element of impartiality, I have to cut off a feeling, that is something that now registers as a like or a dislike of myself, or a criticism or a non-criticism of myself by means of something that is my mind trying to register constantly the image of myself within, let's say, my physical behavior. And I'm so used to be regarding my physical behavior in such a way that I will accept it because if is used for presentation with other people: how I behave, what I say, how I in general am regarding certain situations; that because of understanding a situation and the requirements of that, I always adapt myself the best I can in that given situation, and, therefore, I can never be impartial because the situation requires on my part a certain form of behavior. And when that be-

havior corresponds to the surrounding in which I am, I agree with it, and to some extent, I like it.

If it's the reverse, that I behave in a certain way, - let's say I am embarrassed, then I don't like it, and it is extremely difficult for me to accept that in the situation in what I am where the conditions are what they are, over which I have no control but where I myself automatically adapt myself to the conditions in order not to create in myself any particular friction. So you see this problem of impartiality is extremely difficult. I can really not be impartial to anything I do unless it is something that I do physically, something that doesn't involve any emotion on my part, and something that I can do mechanically, but towards which I now can as it were separate and become aware of something of me doing this; and that with my hands and my feet, walking, having a posture, a certain facial expression tone of voice and things of that kind.

Now the trouble is that the two requirements already are difficult enough, but the third requirement is something that I really cannot understand at all. It is a question of moment. It's a question to be observant and impartial at the moment when my behavior is there. And of course it is expressed by the term, 'simultaneity,' which means that I have an impression of a certain something of me at the moment when it happens, and in that way I am free from past or future. It has to do, this question of simultaneity, with that I do not want to think. And immediately when I start to say, even if I say, "I am awake," the moment when I actually was awake is already past. And I then talk about something that has passed and I then think. I hope you understand that. Whenever I think of the past, whenever I anticipate something of the future, I am using my

thinking apparatus, my mental faculties. Then I am not observing. Because observing as such means a faculty which is not thinking, not feeling, - not even activity. It is a statement of fact about myself, being impartial regarding what I see, and it is the acquisition of a faculty in my mind which at the present time I don't possess.

But if I try constantly to make an effort to be awake at certain moments, and I mean by that to reawake out of the sleeping state in which I am usually, that kind of an effort will produce finally in me something that can be comparable to an acquisition of a faculty of seeing myself as I am. So you see, this becomes quite involved. Because now I try to introduce into an activity of myself something of a different kind of voice. And I am selecting something that belongs already to me as a voice I know, but in a different kind of a situation. And it is not strong enough to make me wake up. So all I do is to simply change my voice a little bit into something -?- and the result is I'm not awake. You see? Whereas the purpose is to be awake.

So how do I start? I find myself now in a situation and I am talking. This talking goes on in a certain way in a certain rhythm which belongs to the way I wish to talk on what I wish to say. And I use certain words in a certain way, with a certain emphasis and a certain, you might call it, tone of voice. Now, as I now do this, I want to become aware of myself as if I am a talking machine being observed by something outside of myself. I can do it if I listen. As I now talk I listen to that what is my voice. I listen to it as if I am someone else listening to it. It is still problematical if I listen to it with my ears or if I

listen with my vocal chords - maybe one, maybe the other. But it doesn't matter very much because I know that if I move my lips, if I make certain sounds, air comes out. It is a voice, it is a word, it is a sentence. I can more or less become aware of that flow of thought or words from my mouth into the atmosphere.

Now how do I introduce this wish to be aware and to try to stay aware? Because if I do it for one moment, it is not worth very much. I try to make it complete. I now intentionally introduceinto my voice something that is different from the usual procedure. I slow down. I-make-my-voice-behave-in-such-a-way that I can control it. I speak with a very weak voice, I introduce a high voice. Things of that kind mean that it goes against the grain of my usual form of behaviour. And I have associated with this little bit of an experiment a desire to be awake and actually hear what I am as I am saying certain things. And it enables me at that time to be a little bit more awake. It is not that I am completely awake, but I see something of myself behaving, and I have no further desire to change it. And I don't even have the desire to criticize how strange and how funny my voice is because it has nothing to do with that. I'm interested in myself being awake, and when I am awake I have accomplished what I set out to do. And my voice changing, certain kind of rhythm, waiting in between words, then saying, gushing, not, or regulating it in some way presupposes that something in me is regulating that; and it is this something that becomes of interest to me since it has an existence apart from my voice.

Observation means I start with seeing myself as I am physically. I don't as yet try to understand what it is to be observant to my feelings or to my thought process. I must leave

that out for a little while because it is much too difficult. I cannot be impartial when I am observing my emotions. I cannot be impartial, that is, an emotional quality, with my emotions. I cannot have this particular facility of being impartial with something that is an emotion, if my impartiality involves me. I cannot be impartial regarding my thoughts with a thought process that is not impartial at all, that always will want to classify. I try to acquire a faculty in my mind, regarding now if I wish to observe my mind as mental process, of a process of my mind by another process of my mind. And it is extremely difficult. But what is possible is that I have in my mind a wish to observe, to register, to record in my mind the fact of my physical existence. And my physical existence means that the forms of behaviour that I now physically perform could become for me a focus point: that what I wish to see and register that kind of an image as if I take a picture of myself which is now developed, if you wish, in my mind.

The relationship between my mind and my body is possible; the relationship between my body and my emotions is also possible, but the relationship between my mind and my emotions is not possible because that language doesn't exist. I can keep on telling in my mind not to feel, and I will continue to feel. I cannot make any sense because once I have that feeling, no amount of saying it is wrong that I feel that way will change my feeling. But I can regarding my body, I can say, "my body, lift up your arm." I can lift my arm. "Put it down." I can put it down. I now can become aware of the movement of my arm; if I lift it, I become aware it is this. I have no desire to do differently. I have no desire to like my arm or my hand. I am enough familiar with it so I know it exists and I keep on saying, "it exists." I close my eyes, it

exists. I am aware of the existence of my arm as it is. This I must do many times during the day. I have to do it in order to find out for myself what is the matter which is involved in trying to become aware. When I have a little bit of an indication or an inkling or some kind of a feeling that I know what is meant by trying to be aware or to wake up, then I can take certain things like a form of behaviour of my voice and I say, "Now today I listen to my voice." I will try to be impartial to my voice. I will hear exactly when my voice goes up or down. I will try to find out in what conditions I use one kind of a voice. In another condition I use another kind of a voice. To some people I use certain words; to other people I use different words. Why do I do it?

This is for one day a task. My voice becomes most important to me because it is one of the forms of my behaviour. The next day I take facial expression. My facial expression always will respond to what I feel and what I think. Whatever I do I have an expression on my face. Activity of one kind or another, my face expresses it in some form. It is not that I have a certain thought and my face doesn't express it, unless I play poker. Then I have a poker face. Then of course there is no expression, if I can do it. If I can act, I make a face. But in the usual run of things in ordinary life, when I say, "How nice it is to see you." I smile. And sometimes I don;t smile. When I have a thought, then I don't smile. And when I have something that is humorous, then of course I laugh. And things of that kind. Constantly my face is in action, and I keep on moving this, and I become aware of that what I am, and I know approximately how it looks. And when I don't know it, I can look in a mirror and say, "there I am." I see myself. And I see myself as belonging, as performing something that happens to be, and

I become familiar with that. And I also can come to a state where I say, "I don't mind it exists, I don't think it is any good or bad; it is there, it is a face, it's useful." So as such I come towards the consideration of my facial expression in some kind of a state in which I say, "It's quite all right the way it is, I will accept it." And it is this acceptance of that what is that is important, because then I have a chance to become neutral regarding it, and I can be awake towards it.

The next day I take posture. I do any kind of a thing with a certain posture, lifting up things, walking in a certain way, carrying this or that. Whenever I stand in front of someone I have a certain posture, whenever I try to bend down I have a posture, whenever I think of something that really intrigues me, I have a posture. I bend my shoulders sometimes, sometimes I straighten up; sometimes I want to have as if I'm walking outside and I breathe, and I have this kind of a posture; sometimes, - whatever it is. Constantly it's a posture. It belongs to me, so that someone who sees me from the back already recognizes me, "Ah, there goes so-and-so. I know him by his posture."

Another day I take gestures. I move my arm, I explain something: "It is like this, don't you understand? It is like this. Don't you know? Ah, how strange, you don't know that. Well, you see . ." And I move my fingers, I have this, shake hands, I do walk. Gestures: it is a whole world.

Another day, movements. I walk, I walk in a certain way. I move my arms, my legs in a certain way. I walk fast, slow, stop, watch, go ahead again. Start off, impulse for this, big steps, small steps, step over a puddle, hop on the sidewalk, almost run into a lamppost, or into somebody else. I get out of the way, I

do this quick, I do that; all the time I'm in movement. When I sit in a chair I get up, when I'm getting up I sit in a chair. I sit down, it is a movement; when I get up, it is a movement. Not necessarily with my hands and my head. My head belongs in a certain way; I move it like this, I move it like this. All the time it's me and I become familiar with that form of behaviour of myself in such a way that I'm not criticizing it at all. I'm willing to accept it as it is. And it is very, very difficult not to allow my thought or my feeling to interfere with this one wish on my own part to become aware of myself, to wake up to myself, to be present to myself and accepting myself at the time when I exist of that kind of existence.

Now work, this is the beginning. Now I want to use what I understand of being awake in the sense of an exercise, let's say, like sensing. We talked about it. I cannot make it too complicated because I don't even know very much about sensing. Sensing belongs to my physical behaviour. It is an attribute of my physical body, nothing else. And therefore since it is physical, it has to be without movement. You must understand that. Because anything that is dynamic belongs to the sphere of emotion. Anything that is static belongs to my body. Although I can put my body in motion, it does not mean that something that belongs to my body necessarily has to be in motion. Because my body can be extremely quiet when I sit. When I am relaxed, it is quiet. And therefore if I cannot sense in the state of that kind of quietness, I don't have the faculty of sensing or I don't understand it.

Now what is it when I sense? I become aware of the existence of certain parts of myself. For that I have to relax first to bring

my body in as quiet a state as I can. I also have to drain as much as I can my thoughts from extraneous thoughts. My mind has to be clear, or at least it has to be empty as much as I can. I can't stop the thoughts; don't ever think you can. And I cannot stop my emotions; they must continue to move, that is the vibration rate. There is vibration rate in my mind; it has to continue to exist because if I don't, I die. I cannot stop thoughts. I can introduce other thoughts which become predominant. But don't ever attempt to stop your thoughts; you cannot do it. If you did, you would die at that moment. I have to continue to receive impressions. And impressions are far (more) important to me, as important or perhaps more important than breathing. But in any event if I try to sense, I have to do something regarding my mind and the part of my body I wish to sense. I have to have a picture, an image of that what exists as what I wish to sense, registered in my mind which then becomes regarding that what I sense the registration of a sensation of the existence of that sensation in the part of the body that I sense. It is a very important thing to understand it. Because it is not just something I sit now, I sense. I don't. I say I feel or I know it exists, but I have all kind of ideas about it. When I say I have pain, I have paid and so forth, I really mean I have a sensation which I call pain. But it is then the pain, or the dislike that I introduce, and that (is) the feeling of an emotion that I don't like pain.

The fact that I exist simply means that I have in my mind a picture of that what I now sense, let's say it is my right arm. And at that time that what I'm interested in is the existence of my right arm solely at the expense of everything else existing.

So that there is a relationship between my mind registering the existence of my arm, and it is then as if attention of some kind is introduced from my mind going to my arm, reflecting from my arm, leaving sensation and again bringing in my mind the image of that what exists. It's a very important thing because that has to be done without any feeling, without any description, without any classification, without any liking of my arm or not. It is an arm, good, functional. It is there. It is in a certain condition, also that if I wish to describe it, all right. I don't want to say that I like it that way or not, because my arm can be sensed in any condition it is. And it is this fact of that what exists at the expense of everything else existing (that) means that my arm is the only thing that now registers in my mind as existing.

So for that reason sensing is an extremely difficult exercise and it is usually quite misunderstood. Because I start by sensing certain things, part of my body, and I don;t know what I have to do. And immediately when I start doing it, I introduce feeling because I mix all the time my ordinary physical body with my feeling. And I say, "it feels," and then I say, "I have a tingling in my arm, that must be sensing." And it's just the wrong thing. It is a feeling in my arm, and I don't want feeling; I want sensing. So before I understand sensing, I have to do quite a bit of work really. And I can only sense when I am really relaxed. When I am relaxed and I sense, then I can tense my arm if I wish and keep on sensing. That is possible.

Now I sense my arm. I wish to sense my leg. It is as if the attention I have in the form of energy which is now in my arm I return to my head. And for a moment I don't sense at all. I just

exist. And npw I send the attention in that energy form to my leg and I sense my leg. And it is then as if from my mind like a searchlight I send a bundle of that kind of attention as if it it light towards my arm or towards my leg. When it is my leg, my arm does not exist any longer, only my leg. I become aware it is there. It is I play, as it were, with a searchlight over my arm, over my leg, in order to establish this relationship. And I relax my leg in order for that form of attention to penetrate as well as I can in order to receive from that what then exists a sensation which is as deep as I can make it. This is involved.

We talked a little about sensing last time, and you mentioned to me about this back and so forth, and I was agraid that you don't understand it. Try a very simple exercise regarding sensing and reaving out parts of your body than only the four parts, your right arm, right leg, left leg, left arm, no more. And try to establish that kind of a relationship of becoming aware of the existence of four parts of your body. After that you sit quiet and you keep to yourself, you collect. You take a deep breath. At that time you say, "I". And you exhale and you say, "am". That's the exercise. Don't do anything else. I know there are exercises in existence and they have been taught. My advice is, don't do them. Do a simple one so that you actually can control it, and don't try to do too many things at once. Because it's impossible. And if you do it and you try to do it, and you cannot do it, you become very frustrated.

Work is very simple. In its simplicity I understand it. My mind is capable of understanding it. In the practice it is very difficult. And unless I start practicing that what I know, I will never have understanding of myself that what I am. Now it's a long explanation about sensing and voice, isn't it? But you have it

clear. Catch yourself at times when you do certain things, either movement or reaching for something, or touching something, or becoming aware when you open a door and you stand in front, and you wait, and you come to yourself; you see yourself and you say, "I am here." And then you stretch your arm, you open the door and you push it, and you become aware of a certain tension in your arm.

You see we talked about the five outside forms of behaviour, and they are important. There are also five inside forms of behaviour which are also important that which nobody really can see. One is blood circulation, one is breathing, one is tensing of my muscles. Those things are also very important. And therefore when I sense or when I become aware, or when I relax, or when I collect, I get with myself a sensation of the existence of myself behaving in whichever form it is. And I now wish to wake up to the fact of my existence. And in order to make sure that I register that what I am, I now tense the muscles of my arm. With this tensing or closing my fist and then opening it again, I have no desire to like it. I only have a wish to become aware of the existence of that. And this is what I wish to do in order to wake up. So that when I gradually acquire a method of what is involved in work, that then in a variety of different conditions and circumstances and meeting other people I will not lose myself. By means of this kind of work I will acquire within myself a certain solidity, a certain foundation, something that becomes more and more permanent within me. And then from that standpoint where I then can live, I can then go to the outside and behave in a certain way without losing myself.

And what I really wish is to become conscious of the existence of that what is essentially me, that I would call reality as against

that what is outside appearance and periphery, and which has in itself no particular value, which simply exists because it is like a reaction to the action of people outside of me. So this way I study and this way I walk. This way I get up in the morning and I say, "Today an opportunity for being awake at certain times." I plan maybe: at ten o'clock I wish to be awake. And I think about it and I hope that when ten o'clock comes around I will remember this promise to myself, and I say, "Wake up."

How do I awake? By making myself at that moment as it were one. I become whole. I try to be. I try to be united. I try to be one with my mind, with my heart, with my physical appearance, that I exist; and I say, "I am." Then I'm awake. It doesn't last. It goes over into thoughts; it goes over into feeling; I know. I have to bring it back time and time again when I can. But at ten I have made up my mind and a promise to something in me which I cherish and which I say it is more my permanency, that what I believe in myself; partly, let's say, it is my conscience. I wish to listen to that, and that conscience now becomes important. And with this conscience I will give it as if it is the value of God. And I will obey because I have promised, since I have endowed my conscience with this idea that it is my God, I will now follow that what I have promised to myself. Then regarding work it becomes serious. Then I really want to work because I see it is necessary in order to have something to hold onto so that I am not like a ship without a rudder. But I have a guide, something that constantly can help me, for myself to give to myself a certain direction, And this aim that I have, that I try to wake up, try to become conscious, try to evolve, try to become what I am not now and what I should be, and towards which I perhaps could strive so that I could make out of myself a more complete, harmonious

human being, this is an aim of course; but I cannot do it overnight. Maybe it will take years. But in the meantime I want to be awake. Then in being awake I can see what I wish to become.

What questions are there? What other things are there?

Question Number 2: (Woman)

Well, I would like to speak about the relationship of attention in sensing.

Mr. Nyland: Good.

Qu. No.2: This is very important to me, all this about sensing, because I don't think I have always been right about it. But first of all, it seems to me that before I can do anything else, I have to be able to direct my attention, and this I have never been able to do excepting for a very short period.

Mr. Nyland: Good. Relax first.

Question No.2: Yes, I relax - -

Mr. Nyland: Relax, you see. No, relax.

Question No.2: But I - -

Mr. Nyland: Relaxing is a different thing. No, no, relaxing includes much more, perhaps, I think, than you think. Relaxing means it starts at the point where my ordinary relaxation stops. When I say, "Relax, oh, take it easy," you see, I let things go, like that. No, no, but this is the beginning of relaxing. I have to start with it. If I don't start with that, I try to relax in a state of tension of my muscles, and I cannot relax. For myself if I wish to relax, I have to have a positive attitude that I wish to relax, and that that becomes important for me.

I wish to relax first with my body. That is, in my body there are certain tensions that I know, and that don't belong to relaxation. I sit; I sit quietly; I only want to use now what

is necessary for a sitting position. You see, it is like this: I touch the chair, I have this, I sit straight if I want to and no more than that. Now the rest of whatever tension there is in my legs or whatever, has to flow out. I start with my head. I now drain; I drain the tensions. I make now everything, forehead, back of here, my neck, shoulders, arms, as if it can flow out through the fingers. From my shoulders down, chest, body, everything, thigh, knee, shinbone, back here, front, toes, out. It flows. It takes a current as it were. It takes with it everything that is extraneous. It leaves a body which is open, which is porous which exists, which keeps on breathing. But it has no further existence than to sit in a chair.

Now I do the same with my mind. I prefer now my mind after the body. My thoughts, what are they? They go around, they churn, a little chaotic. Now quiet, there is no need for it. All I need in my mind is a little direction so that my heart keeps on going, so that whatever I see in my mind, with my eyes, what I hear is registered with my mind, and there it stays. And I have no further interest in doing anything with it. And I don;t want to take any action because I have thoughts. No, it becomes now very clear here, my face, my forehead, the wrinkles, the tensions that may be around the temples. All of that comes out here and it is again as if a current of thought processes, of mental energy, is drained out of my head and again distributes over my body in exactly the same way as muscular tension. In the meantime I collect, I remain collected. I oppose any tensing up somewhere. Again I go back and I say, "No, it is not right yet; no, that can be better."

Now I take my feelings. My feelings have to be helped. The thought process is a little easier, but my feelings all the time come in without any rhyme or reason. And I cannot reason with them.

I have to introduce for my feeling something else. I have to have a wish to be. This wish has to be quite strong. It has to be at a certain level in which my feeling center starts to take part, in which I have that wish, and I say with all my heart, "I wish to be." This requires on my own part that that what I am is now going to be engaged in an exercise of sensing. And I have to realize that it is the only means I have for the possibility of growth.

So you see, this occupies my feeling center. And it now is filled with this wish, and because of that there are no other rooms for other kind of wishes. This is how I drain. It contains with myself the wish to remain alive. It's very necessary to keep that when I sense, because there has to be sense in my sensing. There has to be a reason for it. If that isn't there, then my sensing will not amount to very much. But I have the feeling (payment or aim) of my existence, and with that I am now that what I am. And again whatever I can drain out, drains out, as I say, through my toes. It is as if it disappears. It is as if it is water that simply flows out.

So here I find myself now in that kind of a relaxed state. And I am alert; I am attentive to myself being relaxed. Now I wish to sense. I now make my mind function in such a way that it first collects from the wish of being alive that what I now gather as material for attention. You see, I know what is to be attentive; I also know that my attention is better the more there is of me, all of me. So that when I start really focussing on something, for instance, I repair a watch, everything of me is in that. Or even if I have a thread and a needle, this time I only want attention in my head, and keep the rest of my body relaxed. It's very difficult. I don't want any particular expression on my face;

I just want to be. I don't want to focus; I don't want to frown. I don't want to force this attention, as it were, from my head somewhere else; I want it to be there. Trying to make it there simply means on account of my state of relaxation that what I now call attention is in my head. Whatever I have available at that time is in my head.

And now in the state of relaxation I wish to sense. This wish to sense only means I establish a relationship between my head and that what I want to sense. And then I let it go. I'm not forcing. My attention will go. I don't force attention. I make attention available and the road where it will have to go to. And I make my arm available by flexibility, by relaxation, by being less tense, by being more open or porous. Then it can receive the attention which now proceeds from my head towards my arm. I receive it. There is a relationship consisting of three things, my arm, my head, and that energy which I know can move back and forth. The freer I make this relationship, the better it is; the more rapport there is between my arm and my head. And I have now in my head all the time this picture, this image, this almost, you might say, configuration of my arm as it is, registered here.

This is the beginning of sensing, and then follows what I said a little while ago about sensation, and about the existence of that only existing. But it is the attention that is there which I wish to flow. And I do not push it. What takes place is, I make it received.

There are two ways by which movement can take place: one by pushing, and the other by creating a vacuum. If I have something that is here and it is there, and I can bring it from here to here, I can do it by pushing it, and I can also here create a vacuum so that it is attracted. Attention has to be sent to my arm by means

of a vacuum. It has to be open. It has to be such that it wishes to receive attention. This attention will flow as it were almost automatically without my pushing it. As soon as I push it I use ordinary means of ordinary life. When I sense, I try to do something in an extraordinary way, not naturally. And I have to use different kind of methods, not the methods that I'm used to in ordinary life. As soon as I start to introduce it, I spoil it. I'm living, in trying to become aware, I'm living in a different kind of a world. I say it, I know, that is I say to myself when I wish to become aware, I would like to be on a level of a different kind.

Sometimes I say I'm on earth and the level towards which I wish to aspire is the level of, let's say, planets, or perhaps the solar level where I wish to go, which is the next step. And I want to say that if I am on earth and evolution could take place, I would evolve in accordance with certain rules, let's say, Heptaparaparshinokh, or whatever may be the law. I will go up until I reach the level, I call it planetary level. It is as if that what I am, that is what is my body at the present time, could change into a body which I call Kesdjan; and it has different kind of properties, and which is an emotional quality and an emotional body, and really represents the conglomeration of the totality of all planetary conditions for myself.

This is an aim. It is an aim, let's say, first stepping stone towards the possibility of an intellectual body in which of course I also am interested, since I am trying to reach the condition of harmonious man. And intellectual as well as emotional, as well as physical has to be complete.

So I try now when I sit to establish a relationship between my head and my arm as if I now have that attention, and this

attention is flowing in that direction simply because the wish has been created in my arm to receive it. And it is this vacuum as it were that causes the attraction towards that what is of a higher quality. And I sue means that belong to a different kind of level in order to establish this relationship. And as I say, that is why it's difficult because I'm not used to use that kind of thing. My ordinary life is much too crude for it. And I'm talking about energies that are of a different kind of nature, a lightness, a different density, which are subject to laws of twenty-four instead of laws of forty-eight, and whatever the differences are that are between this level and the next planetary level, I can define it in many different ways. In any event I have to deal with something of a different, lighter quality, less and less dense. For that reason I cannot use crude methods. I have to use methods that almost, you might say, cannot be noticed. And when I move something by means of vacuum, this doesn't even know what makes it move, whereas if I push it, it does know. The creation of this kind of a situation in which it logically will grow is an entirely different thing from being pushed into a situation so that it can grow.

What is it in a plant? A plant wishes to grow towards light. Why would it? It is attracted towards something, and it is not that the roots push it up. As a matter of fact the roots do just the opposite. They push it down. And because of that it pushes itself. So you see this question of pushing and pulling is very closely connected. Because if I push, I also pull; and in reality it is the same thing. Only I use a different phase in order to understand it. When I walk, I walk on the floor, what is it that pushes me, the floor or my foot? It's both. I am there and I have some sensation regarding that what touches the floor and the

heel of my foot, or that part of my foot that touches that. Then at the moment when I push, I push my weight over; I push the floor back. It's the same thing. All the time these kind of things are the constant equilibrium which are necessary for the maintenance of something that I now call either my life or myself, or whatever it is that I call harmony for myself. And at this level, at this level, at this level, it doesn't matter where, it is a harmony between two things.

Harmony means that I have between two forces a balance. And because of that it is a dynamic quality. And it is not static. Since it is dynamic, it has a possibility of growth. And what do I understand by growth from here to here? If this is harmony in some way as a balance, what is needed is to increase one force. The other force will then come along with it and at this point will create balance. And then it goes on again and it creates balance; and all the time it will balance that what is, so that I will not know a force; but I will know the combination of the two affecting me, and that I am in balance. And this is evolution for me, so that this force and this force belonging to involution and evolution create in me the possibility of equilibrium. It's very important to see this. And all the time look at the plant. It is growing both ways, that way, that way. At the point of earth it is say like being at the point of consciousness and unconsciousness. That what is above earth becomes conscious for the plant; what is below earth is unconscious. Both grow.

All right. Try to keep on sensing. You will find it is not that difficult. We talk about it a lot but it is not difficult. But you have to have the principle correct. When you once have that and you see what is necessary as preparatinn, you will see - almost miracles can happen. What other questions?

Question Number 3: (Woman)

I had a problem in connection with my work at the ?. The -?- of my live has been changed completely for the past month, and I find the newness and the activities absorb my attention, almost all of it, I think in a very real and true way. This is nothing of my imagination. My attention is needed for these activities, especially because they are so new. Now I say to myself, "Well, this is how it is, and you can't work right now. You have to have your attention for other things." But I can't accept it, I can't reconcile myself to this because there's something that nags me when I haven't sat in the morning. And I say to myself with my head, "Well, this is useless. Leave it or take it." But I can't quite become reconciled.

Mr.Nyland: Well, what is the result?

Question Number 3: Beg pardon?

Mr. Nyland: What is the result? Do you do it or don't you do it?

Question Number 3: Sometimes yes and sometimes no, and it doesn't have the quality that it should have.

Mr. Nyland: Why don't you make it?

Question Number 3: Pardon?

Mr. Nyland: Why don't you make it?

Question Number 3: Why don't I make it have the quality?

Mr. Nyland: Yes.

Question Number 3: Because I find that the power of my associative thinking is greater. This is the fact.

Mr. Nyland: Then this is what you are.

Question Number 3: And this is how I am.

Mr. Nyland: Good. Then you continue to be what you are, and you try to live with it. You try to accept that as a condition. And you keep on telling yourself, say, "I am really a weak character.

I am that, I am this, I cannot do it. I wish I could. But when I say I wish I could, I really don't mean it, because if I really wanted to, I would do it. But I don't do it." And I keep on saying this. I keep on saying that I am unable to do it. And I remain as much as I can honest. On that basis I will allow myself to be inactive. Because as soon as there's the least little bit of doubt that I really could do it, I must do it. But when I'm convinced I cannot do it, then I have a perfect right to say I cannot do it.

There is a limit. Affairs of life, things take me up completely; At times I cannot work, it is true. Same way, I lift a weight, I can only lift 300, 200 pounds. I don't care what it is, wherever that limit is, there is a limit. And I have no hesitancy in saying to myself, "It's too heavy." In ordinary life I'm perfectly willing to accept a situation that I cannot do certain things, and it doesn't bother me. Now regarding work and my inability to work I also run up against exactly the same situation that I cannot work. And why should it bother me? You see, it's idiotic, because I apply there something else that I don't apply in ordinary life.

When I want to play piano, I want to draw, I want to acquire a certain dexterity, I go to school and I learn and I study a language. And after some time I know something. I'm perfectly willing to tell people that I'm studying. I don't know it as yet. I don't feel ashamed because it is just, wll, after a little while I will. Regarding work, what do I say to myself? "I cannot do it." Why? "I should be able to do it." Why? There is absolutely nothing in work that guarantees me that whenever I think about it I can do it. So I must go through the period where I accept that I cannot do it. But I must accept it. I must not have all the

time the idea that I ought to be able to do something else. When I'm once and for all convinced that I am weak, I'm not going to do something that is exertion, that requires too much exertion on my part. If I know, let's say, that I have a weak heart, I'll be very careful. I may need someone else who will tell me that I have it, and I have to put confidence in that. But what is there in me regarding work that I cannot put confidence in my own experience? If I experience that I cannot be awake, then I come to the conclusion that I cannot be awake. I may still have the wish that I would like to be awake, but I also know that I have to go through a long period of training. But I keep on saying, "I wish to train, I wish to be awake. I am not now." I keep on saying to myself that I am, let's say, stupid; that I am weak, that I cannot do it. It is not that I criticize myself, but I want to remain honest regarding myself that I am unable. And then finally after I say this long enough, then I have an idea that now I've said it long enough; now something must be done. And then I do.

Question Number 3: As you talk I think I realize that I am not willing to accept the fact that that's the best that I can do.

Mr. Nyland: That's right.

Question Number 3: In the back of my head there is the thought, "You could."

Mr. Nyland: Then do it. Exactly that.

Question Number 3: Yes.

Mr. Nyland: When that starts to appear, then it really, - you're not going to accept these statements all the time. That's why I say, keep on saying and making the statement, because there will be a point at which you will say, "No, it isn't true. I'll show you." Then you will work. Don't you see, the dissatisfaction that is created by a

statement that I cannot do means that ultimately I will have to change the statement into, "I will do, or I will make an attempt."

But I start first to admit for myself that I'm unable. And I don't try to explain that circumstances make it that I am unable. No, I'm willing to face myself. As I am I say I cannot do this, and there is no shame connected with it. But when I know that I continue to say this for a certain length of time, and then something else is born in me wishing to change it, and when I don't do that, then, then I am ashamed. And then I must work. Soyou make your own solutions.

Question Number 4: (Man) I did feel something a little different this week. It was something a little more active of something that wanted to at least make the attempt to work. And it did seem that I had to recall this thing at every moment. I would start something, a small exercise, and it would slip away, and I'd have to try to find the quality I had felt.

Mr. Nyland: What was the exercise?

Question Number 4: It was, you know, sensing as I was walking. I would - -

Mr Nyland: What would you sense?

Question Number 4: I would try to sense the right arm.

Mr. Nyland: As you were walking?

Question Number 4: As I was walking.

Mr. Nyland: Have you tried to sense when you're not walking?

Question Number 4: Yes.

Mr. Nyland: How did that go?

Question Number 4: Not so well.

Mr. Nyland: After what we talked about, will you try it again?

Question Number 4: Yes.

Mr. Nyland: Don't try it walking.

Question Number 4: Well, that was the way I tried.

Mr. Nyland: Yes, I know. I know. There's no sense in trying unless I do it right. Sensing exercise, like all these -?-, if I want to develop something that I don't have at the present time, and that I want to acquire, it is an aim that I have towards becoming something that is really better than I am. In that way it is more sacred. Therefore the means that I try to employ in order to become more awake also becomes sacred. And when I'm not sacred, that is if I don't consider it sacred, I will never do it right. I cannot do an exercise in regard to wishing to wake up halfway. Either I do it or I don't. When I want to do it, I want to do it hundred percent, as much as I can. Because my aim is of a different kind. It is not something that I can take it or leave it. It's not something in ordinary life. When I say, "Oh, yes, I'll climb a mountain, when I get there. It is all right. I'll do it today or I'll do it tomorrow." It is quite a different thing. My attitude is that it is something that I want to acquire, something in life that I don't need in life as I know it in ordinary daily existence.

I don't have to be conscious at all. I can live my ordinary life very well without ever waking up. And there is absolutely no necessity for any performance on earth to be awake. So if I have an idea that I ought to wake up, I have to have a different kine of a measure. And it is not an earthly measure. It is that what I then would call as if it is a heavenly measure, or something that I would like to acquire, having in mind the possibility of not living on earth. It has to be, as it were, out of this world. When it is that, then I will have a different attitude, because I have to have a motivation why I'm even interested. And whatever the different motivations may be, it cannot be something that my life hereafter, that I will go to

Heaven after I die instead of going to Hell. Or it may be that I wish to continue my life if it is possible, that I don't die when I die. It may be that I want to acquire something in me of more control, of actually being able to live the way I ought to be; or to be more harmonious; or not to be affected by different conditions as I am now affected, and all these kind of things.

But you see, if I introduce these kind of ideas as a taste, I'm not talking any more about earth. So when I want to do an exercise, I just don't do it simply because someone else tells me to do it. I have to wish to do it for a very definite reason, that is the wish that I want to grow. And grow in the sense of becoming that what I ought to be, not in growing so that I become clever in ordinary life. As I say, I don't need it, neither in my profession nor in my personal life. I do need it in my relation towards God.

But that's a different matter. And don't let's mix it up. A task is a sacred thing. Work is a sacred thing. Don't monkey with it unless you can be sacred. And don't try it just wishy-washy, half-way. Try to do it. Acquire by means of doing it something like a method, something that you know as a means that will help you towards something, an ultimate aim, a goal, a goal which is outside of this world, which is belonging to you if you wish, for you to become that what you ought to be, that is Man really, Man in every way. But then we're not talking about ordinary life. All I mean to say is that if we wish to work, we have to be quite serious. It is not just something that comes and that goes. And it's no use pretending.

Question Number 4: What is the - -

Mr. Nyland: You try to do the exercise, right arm, right leg?

Question Number 4: No, I mean to say, if this is the way it is, I mean what is the hope? What is the attempt?

Mr. Nyland: The attempt is to wake up. And the reason for that is when I wake up I introduce into my subjective state the only thing that is objective. Objectivity, in the sense of defining it, is anything which is non-subjective. Subjectivity is that what I line on this particular plane in any direction that I go, in any direction on this plane. If I want to become objective, I have to have a line that is perpendicular to the plane. That is how I loosen myself from the bondage of earth in order to arise to something of a different kind of matter. And it's only in that way that I can understand how it is that I could free myself from that what now binds me in order to live on a different kind of level. As if then if I wish, I could return. But it is not that I live there all the time.

So what do I do? Try to become objective regarding myself, try to see myself as a first step, try to take myself as I am, try not to criticize, try to be impartial, try to wake up at the moment when I exist, and have of that that kind of realization of an experience of my existence. It is to introduce into myself something of that quality that freedom which only objectivity can mean. It is as if I then wish to free from either the past and the future, and in order to live in the present at each time when a moment occurs to me. By that I mean at the moment when time flows through me, I become aware of the existence of myself.

These are all kind of little definitions, you know, of what is an aim in life. It is even like a fulfillment of that what I am now as centers into a real functioning center, totally, made up of three independent functioning centers. It is the growth of my own physical center so that it could become free in the si-do of its own octave. It is the growth of my emotional center into the formation of sol-la-si belonging to that octave. It is the growth of my intellectual center

into the do-re-mi-fa-sol-la-si-do of that octave. These are the aims and these are the possibilities of man if he wishes. To be from man number 1, 2 and 3, to become 4 and 5, 6 or 7, to become conscious, to become harmonious, to become free in every way, to know at any one time, to do at any one time what is required. A man is a Man who can do at any one time that what is required to be done, to feel, to think, how to be. A Man is interested in his Being, not in anything else; his functions to be combined in such a way that he actually is, and not that he just happens to either feel, think or be active.

All this is like possibility of an aim or an ideal of what a person ought to become. And as I say, it is for me that kind of sacredness of wishing that what sometimes I might call my God towards whom I wish to grow or evolve. It is not that I have to become religious about it. It is even ordinary ethics. It is the realization of what I am now, pretty poor specimen. I'm not even reliable. I don't even know anything about myself. If I make a promise to myself, I don't know really if I can keep it. I say I will wake up at ten o'clock tomorrow morning.. Absolutely no guarantee that I will do it. Even I say I will want to wake up now, and I make the resolution. Before I get out the door, I have already forgotten. I will say if someone steps on my toes and then I will say, "oh", but I will say, "Thank you". I will never do it. I sit down sometimes with the best of intentions, and before I know it I'm lost. These are the states in which we are. For that reason I say we are entirely incomplete. If it's acceptable for me in ordinary life, it's quite all right.

Because in ordinary life I can be very clever, and I certainly can make ends meet. I can do this and that and create an impression and I can get away with it. And I can convince people and hope that

they will act on what I tell them. They will do it, surely, I'm quite certain. But they will not be conscious. Conscious is a different nature; it's a different kind of a taste, a different kind of attention, a different kind of relationship. Conscience means that I have that what I now possess in reality, that I don't fool myself. But there is enough written about it, you know, and you also know what to do. If that is an aim, do; if it is not an aim, don't. But don't pretend. What was your question?

Question Number 5: (Woman) How do we purify our motives? I mean, if I sense, I well, I do it sort of for a feeling of making me feel good.

Mr. Nyland: That's right. It's the realization first of what you are. On that has to be the motivation why I want to do something about it. As long as I still believe I'm not so bad, I will not work. I can have curiosity or a certain interest. And I can also do or make an attempt to work because someone else says that I ought to do it. And I have belief in that person, and for a little while I will go along with it. And then there is a point at which also that kind of interest gradually disappears, and it has to be substituted by something that I call a real desire. And the real desire must be based on a realization of that what I am. And as long as I believe that that what I am, as I am, is not so bad, I have for myself with all the rationalization processes that I can command in my mind, and with all the blaming of circumstances and other people; instead of looking at myself, I have a very, very beautiful world that I can create in which I can be very happy. And I certainly don't need to be wakened up. And I hate it when someone says, "Wake up." I resent it. I prefer that kind of sleep. And as long as I don't know anything about that I sleep, as long as I don't have any bad dreams, I can be

[illegible] The last part I must've been [illegible]

very happy. Like a savage, like an ordinary fellow out in the woods, you know, why should ~~ø~~ he be conscious? So ~~that~~ if I have the motivation that I wish to work, and I want to go to the trouble of finding out what it is that work is in life and confront it with difficulty of course, then it is not that easy for me perhaps I am very strong in the realization that I am in some place where I don't want to be. And then that kind of a smugness this satisfaction that I have then one has to be clear. That comes gradually with life, as I awake I come to the conclusion that ~~either~~ that what I keep on doing is a repetition of ~~that~~ what I have done. And that in itself if we run around in circles and it doesn't get me any where ~~very far~~ then I also come to the conclusion that the ordinary way that I usually follow-up also is in itself